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THE

First Report

OF THE

BOARD OF MISSIONS,

TO THE

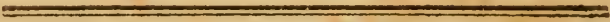
GENERAL ASSEMBLY

OF THE

Presbyterian Church

IN THE UNITED STATES OF AMERICA.

FOR 1817.



PHILADELPHIA :

PRINTED BY JOHN W. SCOTT,
NO. 36 NORTH SIXTH STREET.

June 1817.

Board of Missions.

The Board of Missions, chosen and appointed by the Assembly for the ensuing year, are : viz.

Of Philadelphia and its vicinity, Rev. Drs. Green, Alexander, Wilson, Janeway Miller and Neill; Rev. Messrs. Potts and Skinner; and Messrs. Boudinot, Hazard, Connelly, Smith, Ralston, and Bayard.

Of New York, Rev. Dr. Romeyn, Messrs. Lenox, Rogers, Bethune, Caldwell and Lewis.

Of the Synod of Geneva, Rev. David Higgins.

- of Albany, Rev. Jonas Coe.
- of N. Y. and N. J. Rev. Jas. Richards, D.D.
- of Philadelphia, Rev. Robert Cathcart, D.D.
- of Pittsburgh, Rev. Elisha Macurdy.
- of Virginia, Rev. John H. Rice.
- of Kentucky, Rev. James Blithe, D.D.
- of Ohio, Rev. Robert G. Wilson.
- of N. Carolina, Rev. James Hall, D.D.
- of S. Carolina and Georgia, Rev. Andrew Flinn, D.D.

OFFICERS OF THE BOARD.

J. J. Janeway, *President.* T. H. Skinner, *Secretary.*

THE

First Report

OF THE

BOARD OF MISSIONS.

THE Board of Missions present to the General Assembly the result of their labours during the last year.

The Board organized their body immediately after the rising of the last Assembly, by choosing their officers; and as the Assembly had changed their style from that of a *Committee* to that of a *Board of Missions*, and invested them with a corresponding enlargement of powers, they deemed it proper to change the name of one of their officers from that of *Chairman* to that of *President*.

Agreeably to the direction of the last Assembly, the Board took measures for the formation of *Auxiliary Missionary Societies* throughout the bounds of our Church. An address was prepared and printed, in which the subject is distinctly and fully laid before the churches; and their attention is solicited to it by considerations that were deemed suitable to impress them with the great importance of such societies, and to show what extensive benefits might result from an active and efficient co-operation in the missionary concern throughout the whole extent of our Church. In connexion with the establishment of such Societies, the Board judged it of consequence to endeavour to promote the formation of *Missionary Associations* in every congregation, for aiding the funds of the Societies; and therefore recommended them in their address. To facilitate the business of forming these institutions, draughts of constitutions were published in connexion with the address, on principles calculated to secure unity of operation, as well as activity of exertion. A few copies of the address have been sent by mail within the bounds of all

the Presbyteries, accompanied by a circular letter, inviting their attention to and co-operation in the missionary concern. The remaining copies, tied up in bundles, have either been forwarded, or are subject to the order of the Presbyteries; and it is hoped that those Presbyteries which have not received their quotas, will not fail to have them transmitted and distributed among the congregations under their care.

A copy of the address and constitutions will be submitted to the inspection of this Assembly; and should the plans proposed by the Board meet with their approbation, it is believed that it will contribute much to the successful adoption of them, if this General Assembly were to call the attention of the churches to the subject, and solicit their aid, in any manner the Assembly may deem proper. Let it, however, be observed, that the design of the Assembly in directing these measures, was, not to lessen, but extend the operations of the Board, to increase, not diminish their *funds*. They therefore suggest, that, at the commencement of this business, it will be important for the Assembly, while they leave the Presbyteries or Societies to adopt what plan they judge proper for procuring money, to direct them so to manage their concerns as not to interfere with the annual collections made in the churches for the *Assembly's missionary fund*.

Several missionary appointments were made by the Board, which will be noticed when the journals of the Missionaries shall be reviewed.

MR. JOHN MONTEITH* was appointed a missionary, three months in Detroit, and one month on missionary ground on his way. On the 27th of June Mr. Monteith arrived at Detroit; and he states he was so cordially received by the people, that it appeared unnecessary to bear any longer the character of a missionary. He is now settled in that place, and has entered on a wide field of usefulness. "The profaneness of the soldiers," says Mr. Monteith "exceeds any thing I ever imagined. There is no Sabbath in this country. But what is remarkable, though I have openly and plainly held forth the

* Lately a Student in the General Assembly's Theological Seminary.

peculiar doctrines of the gospel, both in public and in private, I am apparently treated with the greatest respect by all descriptions of people, and have not heard a word spoken against religion. It meets with no opposition, but the practice of the people."

In his second communication he says, "I am about 200 miles distant from any Presbyterian minister: I feel the weight of my task. Ignorance and wickedness prevail around me, and there is scarce an individual to give me assistance. All the Christian zeal perceivable is among the Methodists. The army is without a chaplain, and I have more than I am able to perform. My success has been great in reforming morals; but no conversions have appeared. I am not at all discouraged, but am anxious to have assistance. Salvation belongeth to the Lord."

As Mr. Monteith travelled in public conveyances, he had no opportunity for acting as a missionary in his way to Detroit. But he obtained from the people of that place after agreeing to settle among them, their consent to spend a month in missionary labours in the destitute settlements in the surrounding region. He accordingly visited Raisin, the Rapids of the Miami, Sandusky, Cleaveland, and other places, and preached very frequently. This tract of country through which he passed, he deems very suitable missionary ground; and he is of the opinion that it is important immediately to occupy it by our missionaries. If a missionary sent to that country were acquainted with the French language, he might do good by conversing with the French privately. "After much inquiry," he says, "I have not been able to find a single French Bible in the place: and speaking of the settlements of Fort Meigs and Raisin, he observes, they "are utterly neglected, yet I am confident that Societies could now be formed in both places. The people are anxious for it."

THE REV. JOHN DEVANPORT spent two months in missionary labour, on a route prescribed by the Presbytery of Onondaga. He travelled 257 miles, preached on 8 Sabbaths, delivered 19 lectures, visited 102 families, attended 2 concert prayer-meetings, and 2 sacramental seasons. He likewise

assisted in organizing 2 churches, consisting each of 18 members, and baptized 8 adults, and 11 infants. The assemblies, both on the Lord's day and on week days, were generally large, and in some instances exceedingly solemn: and there is ground to believe, he thinks, that the word dispensed was, in a variety of instances, attended with the energy of the Holy Spirit on the hearts of numbers.

THE REV. ANDREW RAWSON discharged the duties of his mission for two months in the Holland Purchase. As his report is short and interesting, it will be read.

THE LETTER OF MR. ANDREW RAWSON.

Bristol April, 29, 1817.

Dear Sir,

I began my mission at Gainsville, on the Holland Purchase on the first day of December last. Preached three sermons to a very solemn and attentive congregation. In the evening God in very deed was present by the spiritual operations of his Holy Spirit. Two young persons were brought to see their deplorable state while destitute of an interest in Christ. *Monday*, preached two sermons and attended a prayer-meeting. This day two more were convicted. *Tuesday*, rode to Orangeville number nine second range. *Wednesday*, helped install Hypocrates Rose. By the advice of Presbytery returned immediately to Gainsville. On my return, I found one of the persons alluded to above rejoicing in God through Jesus Christ our Lord. From this period to the end of the month I laboured day and night in preaching, praying, expounding scripture, in visiting from house to house, in solving doubts and answering questions, and exhorting Christians to pray, and sinners to flee from wrath to come. As I lived but a day's journey from this place, being greatly fatigued I discontinued my labours for a few days. In January returned to Gainsville, found the good people at a prayer-meeting. Pursued the same course for fifteen days, as I did the last month. All our meetings were truly solemn. Some rejoiced in the glorious way of salvation through Christ; individuals scoffed, while others felt that without an interest in Christ they must eternally perish. Returned and attended Presbytery and Synod. In March I finished my mission. My labours were confined to Gainsville, Nunday, Attica, Perry and Warsaw. At Warsaw a revival commenced about the first of the year. Since then about 40 have entertained hopes in Christ. There are hopeful appearances of a revival at Perry, a town joining Warsaw. In two months I preached fifty-nine sermons, attended seven prayer-meetings, five conferences, administered the Lord's Supper twice, received fourteen to the communion of the Church—two by letters, twelve by examination; baptized eight adults, four children, and two infants. In Gainsville left some, who had embraced hopes of mercy, some under convictions, and many seriously disposed. Was treated with the greatest degree of kindness. Had the prayers of many, I trust, that God would direct me to that region again.

This from your's in our common Lord,

ANDREW RAWSON.

MR. PHINEHAS CAMP, lately a student in the Assembly's Theological Seminary at Princeton, was appointed by the Presbytery of Hudson to itinerate six weeks as a missionary within their bounds. He laboured in a region of country on the Delaware surrounding the junction of the States of New-York, New Jersey, and Pennsylvania. The preaching of this young missionary to a people who had been for many years destitute of the stated means of grace, and had not had the sacrament of our Lord's Supper administered among them for eleven years, was eminently blessed by the Great Head of the Church. A powerful work of divine grace began with the commencement of his labours among that people, and was rapidly carried on during the short time he continued to minister to them in holy things. Six individuals were impressed the first Sabbath on which he preached; and before he left them, between *one* and *two hundred* were awakened to a sense of their need of Christ. Of these a considerable number were rejoicing in their Redeemer, or had obtained a comfortable hope; but as the sacrament of our Lord's Supper was not administered by Mr. Camp, the precise number prepared to make a public profession of religion, could not be ascertained.

This people were very urgent in their solicitations to your Missionary to settle among them and become their stated Pastor; but, feeling a preference for a missionary life, he declined: and as they nominally at least belonged to the Dutch Reformed Church, he prudently avoided doing or saying any thing to alienate them from their connexion with that sister church, and advised them to choose for their Pastor a minister of their own denomination.

The labours of Mr. Camp, were abundant; for in the course of six weeks, he preached and lectured 46 times.

The Board presume the Assembly will be gratified with the reading of some portions of his interesting journal.

EXTRACTS FROM THE JOURNAL OF MR. PHINEHAS CAMP.

Saturday, Sept. 21.—Concluding to preach at *Carpenter's Point*, otherwise *Mabakkamack*, gave notice on the way that there would be preaching there on the morrow. Arrived at a Mr. V—— F——'s near the church, where I was hospitably entertained, yet not so pleasantly situated as I could wish, as the family

talked Dutch continually, except when I was addressed. Was somewhat disheartened on being told that very few persons would assemble on the morrow, on account of the short notice; but still more at the history of the state of this people. It is near 11 years since they have had the sacrament administered to them, and during this period only occasional preaching; latterly scarce any, the summer past, on one Sabbath only. They have had no meetings of their own order for prayer or religious conversation for years; iniquity reigns, and the love of God appears in very few, and in these it is waxed cold.

Sunday 22.—Went to church with trembling and a too faithless heart, imagining as Satan apparently reigned in the place, and there were no praying people to assist me, that I should preach to closed ears and hardened hearts. Preached A. M. from 2d Cor. v. 20. *Now then we are ambassadors for Christ, &c.* to less than a hundred hearers, who though at first noisy and thoughtless, were afterward more solemn. In the afternoon from Luke xiii 24. *Strive to enter in at the straight gate; for many I say unto you will seek to enter in and shall not be able* Preached the last sermon extemporaneously, yet with more boldness and freedom than in the forenoon. Observed that the hearers were very attentive, but attributed it to the love of novelty. Returned from church much dejected with a view of my unworthiness. Thought I preached and felt like a child. Was told that the people were pleased with my preaching: but how often is this the case when no apparent good is done? Thought I saw something favourable in a female during conversation with her in the house where I lodged.* Warned her solemnly before retiring to rest.

Tuesday 24.—Preached in the evening six miles distant in a place called Peanpack, part of Mahakkaniack congregation, from Rom. xiii. 11. Some persons impressed on the Sabbath came 6 miles to hear me. The Lord gave me great boldness on this occasion. Every ear appeared to be open, and every mind attentive, though at first they were, as they have usually been, somewhat light in their behaviour. The people hung about me after sermon. Talked with them for some time, till I was weary. One man from Mahak, was much melted down, said he never heard so powerful a sermon as the last one on Sabbath; that he was too great a sinner to be pardoned. He is near 50 years old. As he came out of church, he said to one of his neighbours, "what do you think of the sermon?" His neighbour bursting into tears said, "how can we stand it any longer?" Doubtless the Holy Spirit, and not the sermon pressed upon his soul. Talked solemnly with the family where I preached and lodged, who appeared solemn.

Friday 27.—Visited a sick woman who was impressed with a sense of her sins, but was ignorant of the way of salvation. Hundreds like her in this region, for want of a teacher, die like the brutes. Preached in the evening at the house of one of the persons impressed on the Sabbath, from Romans xii. 1. *I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable, &c.* The house, though large, was full. As I rose to address them, my feelings were of a mingled nature and such as I cannot describe; for it now seemed evident that a revival had commenced in this stupid congregation. Preached with more freedom and less pain of the lungs than I expected. Seldom saw more strict attention paid to preaching. Many wept and lingered behind after sermon. Spoke to them a half hour longer. I perceived many went away much impressed, who were unable or too tired to converse with me. Was cheered to find one New England woman who said "she had prayed for a revival in this place for four years." But the people seem to have entirely cast off fear, and restrained prayer before God. Why is it that the Lord has thus evidently blessed me a novice in his vineyard?

Thursday, Oct. 3.—Recrossed the Delaware, and preached in the evening in Minisink congregation, where I had already preached four times on Sabbath and Monday. The evening, I trust, was a profitable one to hearers and preacher. My text was Romans xii. 1. *I beseech you therefore, brethren, by the mercies of God,*

* She has since been under great distress, dating it from this conversation.

that you, &c. It seemed as if the fear of God fell upon the people. Many pressed after sermon, confessing themselves sinners, enquiring *what they must do to be saved?* One man wept aloud like a child; one woman of 70, and three young women, with infants in their arms, came to enquire. A father and son. They came also earnestly begging me to settle among them as their Pastor. Promised to preach occasionally among them.

Friday 4.—Returned to Mahakkamak 11 miles distant, called on a sick woman, found her rejoicing in her Saviour—perceived her husband, who has been far, very far from all that is good, to be under convictions; while I conversed and prayed with them, he shook and sobbed like a child. This was very refreshing to my soul. Preached this evening to a large number in church from Matt. xviii. 2, 3. The strictest attention was paid to the discourse, groans and tears were discernible in several: church being cold could not stay to talk with them.

Sunday 6.—Preached to a large and solemn assembly, from Hosea xiii. 9. *O Israel, thou hast destroyed thyself, but in me is thy help;* and from 2d Cor. vi. 2. *Behold now is the accepted time, behold &c.* Tears and anxious looks were visible in many countenances. In the evening preached at a private house much crowded from Matt. xiii. 16. *But blessed are your eyes, for they see; and your ears, for they hear.* The Lord on this occasion put a sharp scythe in my hands, and enabled me to cut close and wide in the hearts of sinners and lukewarm professors, inso-much that one said “if any thing would offend, this would” and another, “that every word appeared to be sent to the right place.” One man acknowledged that the remarks upon careless hearers cut him down. This man is beginning to hope in Christ. After lecture near 20 persons staid to converse: several deeply impressed; one enquired “if it were safe for such a drunkard and blasphemer as he had been to pray unto God?”

Monday evening 7.—Met with a pretty large number for concert of prayer, in compliance with the custom of most churches of Christendom. The people had not heard of such a custom: some knew not what a prayer-meeting was. Addressed them from these words, *Thy kingdom come, thy will be done in earth as it is in heaven.* Had two persons to pray with me. Many were impressed this evening.

Wednesday 9.—Preached a funeral discourse to a large and solemn assembly from Deut. xxxii. 29 *O that they were wise, that they understood this, that they would consider their latter end!* Much weeping took place, and great anxiety appeared in the features of many hearers. One woman went away exceedingly burdened in soul: felt that she could not again enter his dwelling; her eyes stream with tears; she has no peace of mind.* Preached this evening 6 miles distant at Peanpack to a full house, from John iii. 3 *Except a man be born again, he cannot see the kingdom of God.* Among the many who came to me after sermon to seek relief to their burdened consciences, were a man, his wife, and daughter, and an old lady of 70, who trembled under the terror of an alarmed conscience.

Saturday 12.—Called upon some and heard of others awakened. Visited the sick woman again; she must soon die, but I think though apparently unacquainted with him till lately, will sleep in Jesus. People in the house were moved to tears. Called on a woman† who has been remarkably dealt with. She attended on last Sabbath, was suddenly seized with indescribable dread; felt her soul weighed down as with a mountain, was much bewildered, thinks she was impressed by the sermon, but dont remember any thing that particularly affected her: recollects nothing but the text. On reading the Bible in the evening felt the dread with increased weight, but recollects no words nor sins that particularly troubled her, could think of nothing but her own amazing agony; she felt it more or less till Wednesday, when she attended a funeral, returned from this in deeper misery. She forgot every thing but her distress—went on Thursday

* This woman is now exceedingly happy; her case is elsewhere related.

evening to prayer-meeting; approaching the house, heard a woman sing; it seemed to her as the voice of an angel: she forgot that she was left alone in the waggon; got into the house she knew not how. Heard little that was said at the meeting: returned home, swooned away in the chair: as she revived was seized with a dreadful fit of shaking, screamed aloud with agony—all this while she felt not the least pain in body—was carried to bed, had there many shaking fits: continued in this state, speechless by turns, yet all the while rational, till toward morn'g. when the distress gradually abated, and joy *unspeakable* ensued. She can express her feelings now no otherwise than, that "her heart is so transported and light that she *must* fly away." These words were sweet to her as she revived, "Come unto me all ye that labour and are heavy laden, and I will give you rest." While she related her case to me, her countenance bespoke great peace and ecstasy of mind; her joy now, she says, weighs down her body as much as her agony did before. She is reported to have been a proud, stout-hearted woman: but now none would think her so.—She has wished or prayed that she might experience the *new birth* if it nearly cost her her life; her life was nearly taken.*

Monday 14.—Called on my way to Peanpack at several houses, and found more newly awakened. Called on an opposer of the gospel, who treated me kindly—answered his objections to the Bible. He fights against his convicted conscience.

Thursday 17.—Preached opposite Milford this evening, in a place called the *Clove* part of Mahakkamack congregation, to an assembly of people principally composed of the most ignorant. Discoursed to them in a very plain manner from Rom. v. 8. "*But God commendeth his love to us in that while we were yet sinners, Christ died for us.*" Talked with several after sermon, who were *pricked in their consciences*. The plainer the gospel was preached to them, the more powerful it seemed. It was preached this evening as unto babes. Every word was devoured.

Friday 18.—Made several calls, found many without learning and without Bibles. Engaged to send them some. The only thing favourable was their readiness to hear the word of God. Preached this evening near yellow Church, to an attentive and solemn audience from Luke xv. 17, 18, 19. They enquired "When will you preach to us again? will you not settle with us? They seem ready to *pluck out as it were their right eye, and give it me.*"

Friday 25.—Preached this evening in the *Clove* from John iii. 3. Upwards of 20 persons lingered behind to unburthen their souls. Heard that now scarce an oath is uttered in all the valley where they lately much abounded. The people *will* ascribe the change to me. I am but the saw in the hand of HIM that shaketh it.

Sunday 27.—Preached to-day from Samuel, iii. 4. "*Let us search and try our ways, and turn again unto the Lord.*" And from Rev. iii. 15, 16. "*I know thy works, that thou art neither cold nor hot,*" &c. The hearers were as usual very serious and solemn. The last sermon was heavy and pointed as to professors, yet none seemed to take offence. In the evening from Matthew xii. 43—45. "*When the unclean spirit hath gone out of a man, &c.*" This lecture was very salutary to many who had hoped too soon. The effect was as I wished. Gave them some of the evidences of grace in the heart to cling to. A large number declared themselves earnest seekers of salvation. My heart rejoiced.

Friday, Nov. 8.—Spent the day in conversing with the sick and the awakened. Preached this evening at Mahakkamack from Matt. x. 8, for purpose of contribution. To night an opposer of the Gospel, with appearances of contrition, presented me with a half dollar. Talked to-night with a young man who, under agony of mind, swooned away in the waggon in which he rode; was taken out

* She was confined to her bed 10 days. Is still very, very happy.

lifeless. As he came to, he cried out, "O merciful Father!" continued his prayer; returned home, and begged pardon of his friends for all his profaneness and immorality; now walks correctly.

MR. WILLIAM BLAIN* was appointed by the same Presbytery; and he laboured two months, chiefly in the towns of Minisink and Deerpark. The result of this mission is, a determination of two congregations to endeavour to raise a sum sufficient to procure Mr. Blain's services for one year; and at the expiration of that time, if practicable, to retain him permanently.

THE REV. JOHN GLOUCESTER laboured three months, among the Blacks in Philadelphia. He spent his time, he informed the Board, in preaching and exhorting among them, in visiting and conversing with families, and in distributing Bibles and tracts among the poor. During the three months he baptized twenty adults and ten children. Mr. Gloucester thinks, from external appearances, there is a greater thirst after the true knowledge of God among the people of colour, than he ever witnessed before in this city.

MR. WELLS ANDREWS* performed a mission of two months, from the Forks of the Susquehannah, along the east branch, toward the line which divides Pennsylvania from New York. He found the people in a very destitute situation in regard to the means of grace. In two or three places there appeared more than a common concern about religion, but in other places the people were thoughtless and inattentive. The pious generally expressed an earnest desire to be remembered by the Board, and that missionaries might be sent to supply their wants. Religion and morality were in a low state. It is consolatory, however, to hear, that in this region of country two Bible Societies, one or two Missionary, and several Tract Societies, have been recently formed; and hence it is supposed that the cause of piety and virtue is gaining ground. "Many," observes Mr. Andrews, "who have long lived in

* Lately a student in the General Assembly's Theological Seminary.

irreligion, now seem anxious to hear the truths of the Gospel and willing to support it. Missionaries might probably be extremely useful in this part of the country.”

THE REV. JAMES M'GREADY itinerated, three months, in the Indiana Territory, in the counties of Clark, Harrison, Gibson, and Knox. The labours of this missionary appear to have been blest. The churches which a year ago he had formed in the settlements where he then dispensed the words of eternal life, were visited by him on this mission, and found to be in an orderly and thriving condition: and in Princeton, the seat of justice for Gibson county, he organized a church; which is likely to receive, by emigration from neighbouring States, considerable accessions to “the goodly number of respectable families of Presbyterians” already attached to it. The sacrament of our Lord's supper was administered to this church; and the occasion was solemn, and, Mr. M'Gready hopes, comfortable to many. “In many places,” your missionary observes, “where I preached, I hope the Lord is beginning a good work, and, I trust, some souls have taken a start for heaven, and some are solemnly resolving to fly from the wrath to come.” The Board request the indulgence of the Assembly while they read a few select portions of this missionary's journal.

EXTRACTS FROM THE JOURNAL OF THE REV. JAMES M'GREADY.

On Tuesday the 18th November, 1816, I came to Corydon, the seat of Government for the State of Indiana. I was solicited by the inhabitants of the town to preach that night in the Court House. On Tuesday night accordingly I preached. A very large and respectable congregation attended; and conducted with great decency and decorum. I was informed the next day, that a certain young gentleman of the place, a professed deist, complained of some of his comrades giving me particular information about him, as he said the sermon was preached particularly to him, and all the wrong things that ever he had done were told over to him; but he expressed a great desire to hear me again.

On Thursday the 20th, I rode five miles to Dr. Frimmer's, on the Indian Creek, and preached to a very sober, attentive assembly.

On Tuesday the 21st, I returned again to Corydon. Some persons in town insisted upon my making another appointment to preach in the Court House that night, as this same young gentleman most anxiously wished it. I told the people that I was fatigued, and as I had appointed to preach on Saturday night, and the Sabbath day, that would answer his purpose. They told me that he was impatient, and did not wish to wait until Saturday night. Accordingly I made an appointment, and preached that night. The young man attended, and appeared to hear in solemn earnest; and attended likewise with solemnity on

Saturday night and on the Sabbath day. I preached four times in town while I stayed; every time the Court House was crowded, and many seemed to hear as for eternity. The prospect at Corydon is pleasing. I think the time is not far off when a hopeful Church may be formed at that place.

On Saturday March the 8th, and Sabbath the 9th, I preached at Mr. Armstrong's, in the Forks of Blue River, and administered the Sacrament of the Lord's supper on the Sabbath. On Saturday, the appearance was hopeful and encouraging. On Saturday night a large rain fell, and raised the flocks of the river on each side of the place of meeting. On Sabbath morning a large body of people upon one side, came to the river, chiefly, of those who had attended on preaching on Friday. A young man attempted to ride the river, but fell from his horse, and narrowly escaped drowning. This deterred the others from attempting it. However, the men went to the neighbouring houses and got axes, and felled large trees from each bank, so that their tops interlocked in the middle of the river, and made a medium of passage by which they got over, and assisted the females across.

During the action sermon there was amazing attention, and many tears shed; during the communion; it was a tender, moving time, both with the communicants and many of the spectators. After the congregation was dismissed, I spoke a few words to a small grope of the young communicants that were standing together, upon the solemnity and importance of the work that they had just been engaged in, and instantly they were melted in a flood of tears.

On Sabbath night, I had to cross the river upon the trees which they had fallen into it, and to ride five miles to John Mortim's, where I had appointed to preach that night. Although it was as dark a night as I ever beheld, and rained excessively hard, yet a large company attended. It was, indeed, a solemn night, and, I believe, many heard as for eternity. After sermon, the night was so dark, wet, and uncomfortable, that nearly all the females staid during the night. I conversed with several of them, particularly about the state of their souls, and found them solemnly impressed with a sense of their lost, ruined state out of Christ. I felt pained and distressed to leave them. What the event with them will be, an infinite God only can tell.

On Tuesday the 21st, Saturday the 22d, and Sabbath the 23d, I preached at Jeffersonville, and administered the Sacrament of the Lord's supper on the Sabbath. On each day there was great solemnity and tenderness with many. On Friday night and Saturday night, we had a meeting for social prayer: these were solemn times. We had comfortable tokens of the Divine presence. On the Sabbath, the congregation was very large; and during the action sermon and in the time of communion, the attention was solemn, and many were in tears.

THE REV. SAMUEL T. SCOTT was directed to labour as a missionary, three months, in the Illinois Territory, at discretion; but owing to the severity of the weather last winter, he was not able to spend more than one month in his mission. He appears to have laboured with great diligence, and to have preached whenever an opportunity offered. Mr. Scott informs the Board, that a missionary capable of preaching in the French language, might be very useful at Kaskaskias, and in a route from that place to St. Louis through the American Bottom. Of Mr. M'Gready he observes, "His heart is in his work, and his labours in the West have been greatly blessed."

THE REV. THOMAS E. HUGHS itinerated, two months, in the counties of Wayne, Richland, and Huron, in the State of Ohio. In fulfilling his mission, Mr. Hughs travelled 740 miles, preached 54 sermons, administered the Lord's Supper once, and baptized three children. Appearances were flattering in several places where he preached; for, on different occasions, a divine power seemed to attend the word, and deep impressions became visible on the minds of a number. In one place after preaching, he conversed till past midnight with a number of young people, who had followed him to the house in which he lodged. They were anxiously enquiring what they must do to be saved. The church he formed last year at Apple Creek, was in so flourishing a state, that they expected soon to settle a minister. In Union Town, the people, agreeably to his advice, formed themselves into a congregation. Mr. Hughs thinks the settlement of a stated missionary in these counties would be productive of much good.

THE REV. ROBERT SEMPLE itinerated on the head waters of the Muskingum, one month. Appearances were very promising among the people to whom he dispensed the gospel; generally they were solemn, and often deeply impressed, so that tears flowed freely. A few passages from his journal will show that considerable benefit has occurred to the people in this destitute region from the labours of this missionary.

EXTRACTS FROM THE JOURNAL OF THE REV. ROBERT SEMPLE.

Tuesday, Sept. 30. 1816.—Rode 10 miles in the afternoon and preached, in the evening to about 60 persons. Serious impressions were felt by a number, who appeared unwilling to leave the place after the blessing was pronounced. I spent the time with them in singing and conversing until near the middle of the night.

Saturday Oct. 5.—Rode 12 miles into the state of Ohio to a vacant congregation. There we had appointed to preach and administer the ordinance of the Supper. Spent in this place Saturday, Sabbath and Monday. The assembly was large and very solemn; so many proposed to join the church, for the first time, that we were kept on Saturday until dark. Among these were 8 Seceders; such a proposal we had never seen in this country before.—*Wednesday 9.* Rode 23 miles to a meeting of Presbytery.—*Thursday 10.* Rode 27 miles to Sandy creek, collected a few families, and preached in the evening: The time appeared remarkably solemn; old and young were impressed, tears and sighs flowed freely: in this place they have been but seldom visited by missionaries.

Sabbath 13. Rode 2 miles and preached two discourses to about 100 persons, who mostly appeared deeply impressed, baptized 2 children; in the evening rode

two miles, and preached to about 60 people. The Spirit of God appeared to attend his word in a remarkable manner. Such solemnity I have not witnessed for many years. I spoke until worn out; still they were unwilling to leave the place; many under pungent convictions were enquiring after the way of life.

Friday 18th.—Rode 5 miles to the congregation of Apple creek. Met with Mr. Wood who preached on Friday and Saturday. Sabbath I preached and assisted in administering the ordinance of the Supper. I preached on Saturday evening to a very solemn and crowded assembly. The whole of this occasion was very interesting, truly a time of refreshing to the people of God, and of deep conviction to many of the ungodly. Here we may say God is reviving his work, and building up Zion in the wilderness. On leaving this place on Monday, the scene was very solemn, many bathed in tears as they bade us farewell. O, remember our needy case! was the cry.

THE REV. JOHN LYLE has performed his mission of three months in the region assigned. He itinerated in Bath, Fleming, Mason, Nicholas, and some other counties in Kentucky. His audiences were generally attentive, and sometimes considerably impressed. In one place where he preached to about 80 or 100, who were unusually solemn, and some much affected, he witnessed a recurrence of one species of that strange bodily exercise once so common in Kentucky. Two women had the jerks. Mr. Lyle travelled 600 miles, preached 62 sermons, and delivered 10 shorter addresses.

THE REV. WILLIAM HODGE itinerated, two months, in the counties of Logan, Warren and Allen, Kentucky. The labours of this missionary seem to have been attended with a blessing. Occasionally he met with an inattentive audience, and sometimes complains that his hearers were hard as the rocks: but in general they were attentive, often solemn, and not unfrequently deeply affected. In the course of his mission he organized two churches; one in Warren county, and the other at Scottsville, the seat of justice in Allen county. At Red river, he preached to a people which he states were formerly a respectable congregation under the pastoral care of the Rev. Mr. M'Gready, and once favored with a remarkable revival of religion, but now in a desolate state, being rent to pieces by the different sectaries in our country.

“The state of religion,” he observes in the close of his journal, “in this country is not flattering. Prejudices and party spirit run high among the different denominations.

Sabbath breaking, profane swearing, neglect of gospel means, contempt of the authority of God and his word, characterize the greater part of our population. But yet in various places there are some earnestly inquiring what they shall do to be saved; and others, we trust, are added to the church of such as shall be saved." The reading of a few portions of his journal will finish our report on it.

EXTRACTS FROM THE JOURNAL OF MR. WILLIAM HODGE.

Thursday, Feb. 28—I preached at Mr. Sloßes, Logan. Here was a degree of solemnity truly encouraging. This settlement is within the bounds of what was formerly a large Presbyterian Congregation, known by the name of Jasper River. The center of which is now the seat of Shakerism. However, a number of the old members stood firm, others by moving into this place seem to indicate that God is about to form a church amongst them. After admonishing them to unite and use the means to come into an organized state, I proceeded on my tour. *Friday 29.*—We had a very solemn meeting at Bibb's meeting-house. *Saturday 30.*—Preached at Cook's meeting-house to a few unfeeling hearers. *Sabbath, Dec. 1*—I preached at Russelville to a large assembly. An unusual attention and solemnity reigned throughout public worship. *Monday 2.*—I preached at Red river to a small congregation. The greater part appeared unfeeling. *Tuesday 3.*—I returned home, having been out 18 days, and preached 16 sermons. *December 12.*—I set out on my third tour. *Friday 13.*—I had to ride. *Saturday 14.*—Preached at Mr. Mr Reynold's to a much larger congregation than formerly. This was an agreeable meeting; close attention and deep solemnity were visible. Here I baptized one infant. After sermon I was presented with a Petition from a number of subscribers in the neighbourhood of Scottsville, expressing a unanimous desire to come into an organized state as a Presbyterian Church. The names of those whom they wished to act as ruling elders, were inserted in their Petition. *On Sabbath 15*—I preached at Scottsville to a crowded audience remarkably solemn. After sermon the Petition was read, also the nomination for Elders, with which all appeared pleased. Here I received one dollar 75 cts. *Monday 16.*—Preached at widow Alexander's to a very attentive congregation. Several young people were much affected. Here also the Petition was read, with which all appeared pleased. *Tuesday 17.*—I preached at Mr. Garrison's to a large congregation. This was a tender, weeping season. Here were some of the dear young people who attended all my appointments in the neighbourhoods around, much affected under a sense of their lost and helpless state. After sermon we proceeded to the organization of a Church in this place. Upon enquiry, I found that those nominated for Elders, had been ordained and acted as ruling Elders for several years in regular Presbyterian Congregations in the State of North Carolina, and since their removal have walked worthy of their vocation. They being chosen unanimously, upon their public declaration of willingness to yield to the choice, and to the utmost of their abilities discharge the duties of their office, after which by recognizing their ordination by admonition and prayer, a Church was organized in this place.

Sabbath 22.—I preached at Bowlinggreen to a large and attentive assembly. Here I received four dollars for missionary labours. *Monday 23.*—I preached at widow Skile's, (a widow indeed.) Here were many more than formerly. This was an encouraging meeting, and awful silence and solemnity seemed to reign. Here I received eight dollars for missionary service. *Tuesday 24.* Preached at Wm. Skile's; the meeting was solemn. *Wednesday 25*—I preached at widow Reed's, Warren. The congregation was large, the meeting solemn and highly agreeable. This is one of those places in the bounds of that Congregation where

the Shakers now have their seat. Here I had the pleasure of organizing another Church. After the ordination of Elders, I received four dollars for missionary service. *Thursday 26.*—Preached at Mr. Slosses's, Logan. Deep soul-concern and much tenderness marked this meeting. Here I baptized three infants. *Friday 27.*—I preached at Bibb's Meeting-house to a few solemn hearers. *Saturday 28.*—I preached at Col. M'Goodwin's to a large Assembly. The Spirit of the Lord was graciously present. A very pleasing solemnity and tenderness spread over the congregation. *Sabbath 29*—I preached at Russelville. The weather was somewhat intemperate, consequently the congregation not so large as formerly, but the meeting was agreeable. An unusual attention and solemnity was evident throughout the whole of divine worship.

THE REV. WILLIAM WOODS, who was appointed a missionary, for two months, at and in the vicinity of Upper and Lower Sandusky, has performed a mission of one and a half months, being prevented by sickness from fulfilling the whole term. He travelled 300 miles, and preached and instructed in families as often as opportunity offered. His audiences were generally attentive, and sometimes very solemn. "In this vast wilderness," he says, "are thousands of precious souls perishing for lack of knowledge; and many of them, sensible of their need of instruction, are crying to every missionary, Come over and help us."

THE REV. SAMUEL DOAK itinerated in that tract of country which lies between Engle's or Pepper's Ferry, on New River, and Dandridge, East Tennessee. His term was only one month; yet he preached 27 times, besides travelling 435 miles. "In this route, says your missionary, I distributed 29 Testaments among 29 families, who were utterly without the Sacred Scriptures and anxious to have them. Five hundred Bibles, I think, would not be sufficient to afford one for each family that might be found on this route who would be glad to receive them and who are destitute. I hope they will receive a small supply from the East Tennessee and Abingdon Bible Societies. I also distributed 100 religious tracts published by the Philadelphia Tract Society, which were received and read by the ignorant generally with great attention. I found daily many opportunities which I gladly improved for serious conversation with the ignorant and thoughtless on religious subjects." Mr. Doak speaks of a lady of great wealth and extensive information, who in youth had received a religious education, but had for more than thirty years almost

totally neglected religion; who, after his preaching at a certain place, came to him and complained, in the bitterest terms, of the wickedness and hardness of her heart, and expressed fears that there could be no pardon for her so vile a sinner. Your missionary after pointing to the Lamb of God that taketh away the sin of the world, with great reluctance left her bathed in tears and sobbing with anguish.

THE REV. COLIN M'IVER was appointed a missionary, for three months, in the neighbourhood of Fayetteville, North Carolina, among the Scottish Highlanders settled in that district. As the account which Mr. M'Iver gives of his labours is comprized in a short compass, the Board beg permission to read it.

THE LETTER FROM THE REV. COLIN M'IVER.

Reverend and Dear Sir,

Fayetteville, (N.C.) April 22, 1817.

A multitude of pressing engagements which have, of late, imperiously demanded my attention, have prevented me from sending you, at an earlier period, an account of the Mission which I undertook, under the direction of the Committee over which you preside. I commenced the said mission on the 1st December last; and, my labours being interrupted about the middle of that month, by an unexpected call of duty, which required me to take an excursion into the state of Georgia, from which I was not able to return until the middle of January, I was, of course, prevented from completing my mission, until the last of March. In endeavouring to discharge the duty assigned me by the Committee, I confined myself to a small circuit. With very little variation, I occupied the same ground I did last year, visiting nearly the same places, at periodical times; with this difference, that I have, during the last two months of this mission, preached more within the town of Fayetteville, than I had done last year. This I did in compliance with the solicitations of several persons, who wished to meet for the purposes of worship, occasionally, on Tuesday and Wednesday evenings, in private families. In the course of my mission, I have preached 70 sermons; baptized 2 infants; organized 2 congregations; and administered the Lord's Supper twice. On each occasion on which I administered the Lord's Supper, there were some new communicants received, whose account of their previous exercises afforded comfortable hopes of a work of grace on their hearts. On ordinary occasions of public worship, there was much solemnity; and the attention paid to the preaching of the word, was to me truly encouraging. For the same reason which I assigned last year, I forbore to solicit from the people any money for missionary purposes; yet some of them came voluntarily forward, and contributed their free-will offerings, in small sums, amounting, in all, to seven dollars and fifty cents.

On the whole, the appearances which exhibited themselves during this mission, were such as encouraged me to hope, that my labour was not in vain, in the Lord; and that, in some few instances at least, God has been pleased to follow my feeble efforts to declare his word, with a blessing to the souls of some of those to whom I spake in his name. To him alone be all the glory ascribed; and may the time speedily arrive, when "*all shall know him, from the least, even unto the greatest.*" That God may ever continue to smile on every effort made to promote his glory, is the fervent prayer of, Reverend and Dear Sir,

Your affectionate Brother in the Lord,

COLIN M'IVER:

THE REV. DOCT. JAMES HALL performed missionary labour, three months, in the western counties of North Carolina. Your aged missionary travelled 718 miles, delivered 51 discourses, administered the communion of the Lord's supper five times, baptized 4 adults and 46 children, and received 5 individuals into the communion of the church. In this mission, Doctor Hall associated with himself Mr. Fairchild, who had been placed under his direction. The two missionaries generally met on the Sabbath for the purpose of holding the communion, and separated early in the week. Of Mr. Fairchild, a pupil of the Theological Seminary, Doctor Hall speaks in very favourable terms, and says he had the pleasure to find that his young colleague was "well received by all classes and denominations, particularly on account of his plainness of speech and evangelical doctrines."

The Assembly will indulge the Board while they read a part of the journal of Dr. Hall.

EXTRACTS FROM THE JOURNAL OF THE REV. JAS. HALL, D.D.

On the Tuesday next following, we crossed the main mountain which divides the waters of the Mississippi from those of the Atlantic. On the N.W. side are only three societies of our people, of any considerable number. They had been, during three years, destitute of the gospel and its ordinances, except some sermons from transient preachers. This was occasioned by the removal of the Rev. G. Newton, who had for several years supplied those congregations.

Communion had been appointed at all those places, and the people appeared to be hungering and thirsting for the Bread and Water of life. The first communion was holden in an Academy near Asheville, the seat of the Court in Buncombe County. Appearances were truly promising. The attention was solemn and the assembly large on both days; and tears flowed copiously during the communion from both old and young. About 25 communed, among whom was one young person, the first time a member of the Associate Church.

The next Sabbath's appointment was at Rim's Creek, in a mere cove of the mountains, where I expected only a small communion, but to my pleasing astonishment, 76 communed. Of those, five new applicants were admitted, among whom was a man about 60 years old, who had several children married. The scene was indeed interestingly solemn. Many tears were shed, both under the sermon on Sabbath, and during the sacramental exercises. All were solemnly silent except the preachers, although loud outcries had been common at that place during the late revival, which had been very influential in those parts.

Permit me to recite a little anecdote, which will help to give some idea of the solemnity of the day. On Sabbath night I lodged with a magistrate of the county who was an elder of the congregation. I had taken an opportunity to converse with a young person, resident in the family, who had not been at the Lord's table. The landlord was conversing with two pious old ladies who lodged with us, on the business of the day. He broke out into a rapturous exercise of praise, thanked God for what he had seen and felt on the preceding day, and declared it was one of the happiest days he had ever enjoyed.

On the evening of the Wednesday immediately preceding, a solemn and pleasing scene was exhibited in Asheville. I had there the pleasure of baptizing

a mother and eight of her children. They were the wife and children of a wealthy and respectable citizen of that village. The audience was numerous and the scene solemn, and highly gratifying to the vicinity.

Leaving Swannanoa, we recrossed the mountain, and proceeded to Little Britain, where was our next Sabbath's appointment, but not a drop of wine could be procured. Large assemblies attended both on Saturday and Sabbath. Two small quantities were heard of at some distance both of which were given upon application, which enabled us to administer on the next Sabbath—the congregation also where we were to have been on that day gave up our services in favour of Little Britain, being a much more numerous and ancient society. We had there a promising season. The number of communicants was about 50, including four new members. On Sabbath evening we had one of the most numerous, solemn and interesting Societies I have seen during many years.

Here let it be observed, that I continue to prosecute my method in evening Societies, mentioned in my missionary report of last year—separating the males and the females, and giving each sex a separate address, after the usual parts of social worship are ended; and still find encouragement to persevere. Take the following example as a specimen of the whole. On the preceding day I had the pleasure of admitting to the Lord's table two young persons, both of one family, who had received their first religious impressions from one of those private addresses, on that very night twelve months (counting by the day of the week) I having held a communion at the same place on the day before: nor am I without hope, but, if I shall ever be favoured with the pleasure of seeing my dear children there again, that I will see fruit from seed sown that night, where not less than 20 were around me, and I believe every face bathed with tears; yet not a cry nor a groan but only suppressed sobbing to be heard.

My dear brother, it is hoped you will bear with the talkativeness of an old man, now filling up his 73d year. I have yet more to say; for thinking over the pleasure I have enjoyed in such scenes, my heart so swells, like Elihu; I cannot refrain. I know that of myself, I am no more than "a sounding brass or a tinkling cymbal;" and when I have done all, am an unprofitable servant, having only done my duty. But I have reason to bless God, in that he ever opened my way to the ministry, had I never delivered a discourse from the pulpit.

For more than 35 years, when opportunity offered, and prudence dictated, I have made pointed addresses to the consciences of young people: and had I kept a memorandum of those cases which have come to my knowledge, who have been brought to a sense of religion under my instructions, I could quote 20 arising from my private addresses; especially to individuals, for one from the pulpit: yea, I have known a few minutes spent in that way have a more powerful and permanent effect than 100 sermons. If this be glorying, I hope it is glorying in the Lord; for I am sensible that I can as soon create a world as convince a sinner of the two-fold evil of sin without aid from above.

MR. ASHBEL G. FAIRCHILD has performed his mission of 6 months, within the bounds of the Presbytery of Concord, under the direction of Dr. Hall. A part of his time he spent in company with Dr. Hall, as was mentioned by the Board in their review of the journal of that aged missionary. He speaks in pleasing terms of the good apparently done by Dr. Hall. While labouring alone, Mr. Fairchild itinerated in the counties of Mecklenburg, Lincoln, Ratnerford, and Burke. He travelled 1871 miles, and delivered 103 discourses.

MR. E. W. GILBERT* was appointed by the Board to perform a mission of four months in the Western part of Virginia, and in the Illinois Territory; and likewise to perform a mission of two months in East Tennessee. Mr. Gilbert has forwarded his journal which contains a fulfilment of his mission in company with Mr. Wilbur. The country he visited in West Virginia between the rivers Kenhawas he represents as very destitute. "This people, he observes, in one place, had not seen a minister of any denomination for more than a year;" and in another, "One woman was here 4 years before she heard a sermon, and another young man was 17 years of age before he ever saw a preacher of any kind."

The spiritual wants of the people in that part of the Illinois which lies between the mouth of the Wabash and Kaskaskias, are equally great, and claim the attention of our church. "The territory which was the scene of the latter part of my mission, says Mr. Gilbert, presents a wide field for Presbyterian labours. There is not a Preacher of any order settled in the Territory, and but few missionaries have visited it. Presbyterian Churches might be organized with very little trouble in various parts of the Territory,"

In this mission, Mr. Gilbert spent four months, travelled 1900 miles and preached 56 times. The Assembly will allow the Board to read a few parts of his journal.

EXTRACTS FROM THE JOURNAL OF MR. E. W. GILBERT.

Sabbath, October 27 —Preached twice to a large and solemn congregation; and though I never spoke with less satisfaction to myself, the audience were as attentive as any to whom I ever spoke. Many were affected; one I saw weeping, and I thought I heard others sobbing. From what I heard afterwards, I hope good was done.

Tuesday, November 19.—Crossed the river, and preached to a small congregation at Mr. Leonard Morris's. This is a very wicked place. In fact, through the whole extent of "the Licks," vice, in every shape, is common, and from what I can learn, popular. The workmen at the furnaces frequently put off their quarrels till the Sabbath, when they assemble at a *tipling* house and have a general settlement.

Wednesday, November 27.—Preached 9 miles ahead at Mr. John Morris's, a Baptist preacher. My audience was crowded, gave the most undivided attention, and was very solemn. Many wept, and continued to weep violently, long after the exercises were concluded. The audience were principally Baptists, and professors of religion. The inhabitants throughout this valley are chiefly Baptists, and many families destitute of the Bible. Mr. Morris said 200 families wanted the Bible in Kenhawa county alone.

Sabbath, December 29.—Preached in Shawanee town myself in the morning, and brother W—— in the afternoon, to a small but attentive audience. This

* Lately a Student in the General Assembly's Theological Seminary.

town is about as large as Kaskaskia, but has many more *English* people, and is in as destitute a condition as any place I ever visited. They seem to care nothing about the Sabbath, nor morality in any shape. There is not a professor of religion in the place. They have no schools, will not come out to preaching, and are the most profane people I ever met with. After service we went home with Mr. Street, a son-in-law of George Posey, of Indiana, Secretary of the Bible Society here, and an excellent man, though not a professor of religion.

Edwardsville.—This is a thickly settled part of the country; the people in general moral, and many of them professors of religion. Though the greater part are Methodists, there are many Presbyterians, who were rejoiced to see me. Some had not heard a Presbyterian preacher for 12 or 14 years, and some who were born in the country had never heard one in their lives.

Kaskaskia, Sabbath, Feb. 9.—This day being the last which we intended to spend in this place, we had a crowded house. I preached in the morning, and brother W—— in the afternoon. When we bade them farewell, the people were much affected, and seemed to view our departure with sincere regret. From our first arrival, they had made use of every means of detaining at least one of us in the Territory. The people (Americans) are few in number, but offered to contribute liberally to our support. Though but a small number came out at first, the congregation gradually increased, the last assembly being uniformly the largest. And if we could have continued among them, I have little doubt much good would have been done; perhaps some to the *Catholics*. If none were converted, many were made to respect religion, who had been open despisers; others were rendered thoughtful and anxious, and persuaded to diligence in the use of means. They were so anxious for our return, and we so much encouraged, that we *half promised*, if Providence permitted, to return. The Governor attended every sermon, offered to board us at his own table, and give 50 dollars a year beside, if either of us would remain.

MR. BACKUS WILBUR * has reported the fulfilment of his mission in the same region through which Mr. Gilbert itinerated. He concurs in the representation given by his associate of the state of the country and its great wants.

THE REV. WILLIAM WYLIE, who was directed to spend three months as a missionary in the Missouri Territory, and one month on missionary ground on his way through Ohio, Indiana and Illinois, expresses his regret that the sickness of his wife prevented his spending more than six weeks on his mission. His preaching of course could not be extended as far as was contemplated in his appointment. "I employed, he states, 42 days, rode about 732 miles, preached 37 sermons, assisted on two occasions at the administration of the Lord's Supper, and attended one meeting of a praying Society." He adds in another part of his journal, "In general it may be observed that the destitute settlements in the State of Ohio, present a people anxious for the ministrations of the

* Lately a Student in the General Assembly's Theological Seminary.

gospel, who not only merit our attention, sympathy and prayers, but earnestly intreat them; and that God has graciously made the prevalence of *damnable heresy* in the South Western Section of that State an occasion of fixing the attention and hearts of Christians upon the precious and fundamental truths of the Gospel. The doctrines of the Trinity, of the Divinity of our Saviour, of redemption through his blood, &c. are the subjects upon which our brethren in the ministry there preach principally, and preach with much plainness, warmth and energy, and those which peculiarly engage the private Christian."

THE REV. DANIEL SMITH, who had been appointed by the Committee of Missions to labour as a missionary three months in Natchez in the year 1815, presented his report after the rising of the last General Assembly. The Board are happy to inform the Assembly, that the result of his labours in that town has been his settlement there as a stated pastor. Mr. Smith appears to have conducted his mission with prudence and judgment; a flattering prospect of usefulness is opened to him among a people hitherto in a very destitute condition in regard to the means of grace, while they had ample resources for supporting the gospel ministry. As it is peculiarly desirable to promote the cause of morality and religion in the remote parts of the southern section of our country, the information just given of the permanent settlement of a minister of Christ in so important and growing a place as Natchez, will no doubt be highly gratifying to the Assembly; and the Board, knowing the interest which is felt in the spread of divine truth in that destitute region, trust they will not be considered as trespassing on the Assembly's patience, if they read the interesting report of Mr. Smith.

THE LETTER OF THE REV. DANIEL SMITH.

Dear Sir,

On my arrival at Natchez, on the 18th of January last, I received the commission and instructions of your Committee, and immediately commenced my labours, in the service of the General Assembly. The city of Natchez, previously to that time, had been deplorably destitute of the stated means of grace. It had been occasionally visited by clergymen of different denominations; but never before, I believe, had it regularly enjoyed the morning and evening services of the sanctuary. And it was a remarkable circumstance, that a people so much neglected should have exerted themselves so laudably in the erection

of a convenient house for public worship, and in endeavouring to procure a preacher of the gospel. They had built and finished, in a very handsome style, a brick church sufficiently large for every present purpose. It was opened more than a year since, while I was in Natchez. At the request of the trustees, I then preached the dedication sermon. Still the habit of attending public worship was wanting; and it was apprehended that most of the seats would for a long time remain unoccupied. It was not, therefore, thought best to appoint public meetings, except on the Sabbath.

The weather, for some weeks after my arrival, was unusually wet and uncomfortable. Our congregations were consequently small. Still there was a regular and constant increase of numbers;—and after the weather became pleasant in March, the house was generally well filled. It soon became fashionable to go to church. Families that had rarely attended, since their residence in that country, for many years, were drawn out, and became constant at the house of God. These were, in many instances, the wealthiest and most respectable inhabitants of the place. Besides the public services of the sanctuary, I had occasional calls to preach funeral sermons in the country adjacent to the town. The town itself was so healthy, that for the four months I was there, I was called to attend but two funerals in it—one of an infant, and one of a young man who ruined his constitution in the defence of New Orleans.

Soon after my arrival, the monthly concert for prayer was established, and was connected with a weekly prayer meeting. These meetings commenced with only a little handful of devout persons; but our numbers increased until they filled a large room. Most of those that attended were young people. And I had the satisfaction to know, from private conversations with them, that they made a serious business of it. A number of them were quite solemn, and some under deep convictions. This rendered these little seasons of devotion extremely interesting. It was even more than I had hoped. My heart was greatly encouraged.

Another class of exertions were family visits, and private conversations on religious subjects. This was matter that required much prudence. The habits of the people were all averse to any thing like personal religion. In general, I did not think it best to address any one respecting the state of his own soul, until I had become acquainted with his temper and character; and then in every instance my conversation was well received, and often seemed to make a deep, and, I hope, an abiding impression. My more usual method was to endeavour to introduce in family visits a general conversation on religious subjects, and then to recommend books of a more pointed and practical kind. This prepared the way for a natural and advantageous introduction of personal conversation afterwards. The result of these exertions, when I left Natchez, was not as decided as I could have wished. It was not my policy to press matters to an immediate issue. Yet I do hope that something was done, and I bless the Lord for it. A favourable impression, I believe, was made on the public mind, in favour of evangelical religion. I judge from the singular unanimity with which the people afterwards joined, in requesting me to return and establish myself among them. This was in no measure owing to the people's not understanding my sentiments. Never did I preach so plainly and pointedly before, on those doctrines of the Gospel that are usually offensive to the unrenewed heart. In some whole families, that before had been totally regardless of religion, a very considerable degree of seriousness was evidently prevailing. Religious books were almost exclusively read, and religious conversation was frequently introduced. These families became constant attendants at the sanctuary, and were often at our little meetings for prayer. A number of individuals seemed to be seriously engaged in seeking the salvation of their souls. They conversed on the subject with the deepest interest; they read the Scriptures, and commenced a course of secret devotion. At least two instances came to my knowledge of hopeful conversion by divine grace. One was the daughter of a poor widow, whom I was called to visit on her death bed. She was deranged through the violence of her disease; but from her mother's account of her, I had the fullest reason

to believe that she had embraced the truth in the love of it. The last time she attended in the house of God, she said, as she went away, "Long as I live I will continue to go to that *lovely place*." The other hopeful subject of divine grace, was a young lady of unusually correct deportment and amiable character; but, brought by the enlightening influences of the divine Spirit, under a deep sense of her ingratitude to God, to see the vileness, and feel the hardness of her heart; and ultimately to trust only in renewing and pardoning mercy. That mercy, I hope, was extended to her. She was literally led, by an invisible hand, in a way that she knew not; through a course of exercises and feelings, of the nature and necessity of which, she was before totally ignorant.

In the city of Natchez there never has been an organized protestant church of any denomination. There are a few pious Methodists, Baptists, and Presbyterians; but heretofore there never were a sufficient number of either, to warrant the formation of a church. Should I return to Natchez in the fall, I shall have strong hopes of succeeding in the establishment of a Presbyterian church, of fifteen or twenty members.

Hitherto there has been among the inhabitants of Natchez, very little religious charitable exertion. To excite a spirit of charity, therefore, would be an essential benefit, as well to those who should exercise it, as to those that might be the objects of it. With this view, I recommended, to a few ladies, the formation of a Society, whose object it should be to educate and support, if necessary, poor children in Natchez and the vicinity. It was strenuously objected to at first, that there was no necessity for such an institution; but, after a little inquiry into the state of the poor, the objection ceased; a subscription was circulated; about a thousand dollars were subscribed by the ladies; a Society was organized; a poor widow and a number of children were taken under its patronage; a number of other children were sent to school; and measures were taken for the permanent establishment of a charity school.

On my arrival at Natchez, I found the trustees of the church embarrassed with a debt incurred in erecting it, of about four thousand dollars. Repeated applications had been made to the citizens, and to the public at large, for assistance, but without success. When public worship came to be regularly attended in the house, another effort was made. A subscription was circulated, and, in a few days, about three thousand dollars were obtained; so that the trustees have now a fair prospect, in the course of a year, of being freed from that embarrassment entirely.

After I had been in the place a few weeks, a number of gentlemen began to converse with me on the subject of permanently establishing myself in the ministry among them. A subscription was circulated for my support, and an adequate sum obtained. It occasioned much regret that I was obliged to leave them destitute of preaching this summer. But as I could not dispense with visiting the Northern States during this year, they agreed with me in opinion, that I had best come away immediately; and thus avoid the warm season, and be ready to return early in the fall. This arrangement was mutually agreed on; and, I believe, gave general satisfaction.

In reviewing the whole, I have the most abundant reason to bless the Lord for his goodness. He has preserved me from the dangers of the deep; has given me success beyond my expectations, in performing the other duties of my mission, such as distributing the large assortment of Bibles, religious books, Tracts and pamphlets, with which I was entrusted, and has, as I must be permitted to hope, given me some degree of usefulness among the people to whom I was sent.

I am, dear Sir, most respectfully

Philadelphia, June 9, 1816.

Your's,

DANIEL SMITH.

THE REV. JAMES HUGHS, who was appointed a missionary, four months, in the vicinity of Urbanna and to the Indians in

and about Lewistown, has sent the following letter, a part of which will be read.

EXTRACT OF A LETTER FROM THE REV. JAMES HUGHS.

SINCE I wrote you in May last, I have regularly attended to the service of the mission one third part of my time, and in this time have preached fifty-three sermons. I cannot say that any very special effects have appeared, except an increased attention to the means, and a desire to enjoy the gospel and its ordinances. In August last, I administered the Lord's supper at Piqua; a great number attended, and it was a very solemn season; a number were affected, and a few were added to the church on that occasion. My missionary services have been given chiefly to seven places, which are now formed into congregations. At the last meeting of our Presbytery, one of them, the town of Springfield, obtained a part of Mr. Steel's time for one year as a stated supply; the others are taking up subscriptions, and the next year will be prepared to discharge a considerable part of the missionary service they may receive. From two of them, Piqua and Concord, I have received \$15 for past time.

I have had but little opportunity with the Indians; last summer they had a large meeting, the principal part of the Wyandot, Shawanese, Mingo, and Delaware nations attended. I met with them and preached to them, they all gave good attention. I proposed to visit them at their respective towns, if they desired it, and preach to them; they said they would consider on it and send me an answer; but they have not as yet, except the Wyandots; their chiefs have sent a request that I would go and preach to them. Their nation are now generally very desirous to become civilized and live as white people do; but very few of them have any desire to be evangelized; they allege that God is better pleased with them in their old way of heathen worship. It is hoped that if they get into a more civilized way of living, which they now see is necessary, that then it will be more easy to bring them to attend to religion.

The Shawanese at Lewistown have become very much discouraged about the school we proposed to institute for their children, and I believe are rather offended, if not with us, with our government. At every opportunity they have enquired of us, whether their petition was granted for the land; at length Capt. Lewis sent for the children I had with me to go home a while, and he would send them back again; but they have not come. I saw him once since, and enquired the reason they had not come: he then told me the reason was, because as government did not make any grant to help me, he thought it was too much for me to keep them myself. I told him not to keep them away on that account, as the Missionary Society and good people would help me, and I wished to give the children an education. He then promised he would send them; but they are not yet come, except the two least boys who came first.

If the Board of Missions see proper to appoint me the ensuing season, I wish to be particularly instructed respecting the Indians, and a school for their children. I have not yet had any information respecting the fate of the petition to Congress; some of the Indians are yet very anxious to have a school, and have said, that if Congress do not grant their petition, that they will give land on their own side of the boundary line, if I would have a school there; this I think would not answer so well for different reasons.—It would be difficult to get a suitable teacher to go there, and it would be more difficult to keep the children at school when near home; it would also be more expensive. I think it would be better, and not more expensive, to purchase a half or quarter section of land in a good settlement of white people, whose children would go to school with the Indians, and in part support the teacher; and the Indians would learn sooner to read and speak English. I submit this to the Board and hope you will instruct me particularly in the case. I have still one third part of my time unengaged.

The Synod of Virginia has sent the following report.

REPORT OF THE SYNOD OF VIRGINIA *on the conduct of Missions during the year past.*

The Synod employed (by their Committees of Missions,) seven Missionaries, for various and mostly short periods; amounting in all to about 17 months labours. These Missionaries appear to have discharged their duty with diligence and fidelity; and though nothing very remarkable occurred, there is reason to believe they have not laboured without success. The call for Missionaries continues to be loud; and far beyond our means of supplying. We are exerting our efforts to increase the number of our preachers; and hope for the blessing of God in this all-important concern.

CONRAD SPEECE, jr. *Stated Clerk of Synod.*

The Board of the Western Missionary Society has made the following report.

THE BOARD of the WESTERN MISSIONARY SOCIETY REPORT, to the BOARD OF MISSIONS of the GENERAL ASSEMBLY;—that during the last year they have employed in their service, nine Missionaries; eight of these, for one month each, and one for two months. The fields of labour have been the settlements on the head waters of the Monongohala, Cheat, and Wheelen; the counties of Green and Monongohala generally; the settlements east of the Tuskarawas and the waters of Sandy; the settlements on the Alleghany from Franklin to the N. York line, including those on Cherry-tree creek, Oil creek, Big and Little Broken Straw, Conawongo, Beach-woods, Chataughque Lake, and part of Lake Erie—The counties of Armstrong and Indiana on the waters of the Keskemanetas, Crooked Creek, and Blacklick.

From the journals of our Missionaries, we learn that there is a growing attention to the ordinances of religion, and a general anxiety for the preaching of the gospel; and that in almost every place the labours of our Missionaries have been blessed; the hearts of the pious comforted, and not a few awakened to a serious concern for their immortal interest. It may be truly said, that the fields are whitening unto the harvest.

Applications for Missionary labours have greatly increased within the last year; but your Committee have to mention, with regret, that from our limited means, and the great scarcity of labourers, we are not able to meet the numerous and pressing calls, which are made by those who are perishing through lack of vision.

Our expenditures during the past year, have been about one thousand dollars. Our permanent fund amounts to between eleven and twelve hundred dollars; and our contingent fund to little more than two hundred. To meet the demands of the current year we must trust in God, who has the hearts of all in his hands, that while he encourages the cry of those that are ready to perish, he will provide for them the bread of life.

The school established at Cornplanter's is still continued; but owing to the delay and disappointment which usually attend the establishment of new institutions, and more especially when they are at a distance from civilized society, the scholars now at school have not been more than eighteen months under tuition. The progress of these have exceeded our most sanguine expectations.—A specimen of their writing will accompany this report. The number that attended the school regularly is eleven: they consist of boys from twelve to eighteen years of age. If their education can be effected, an important object will be accomplished; the advantages resulting from it, through the divine blessing will descend to *generations yet unborn*.

The Board were making arrangements to establish a second school at Coldspring; but the Society of Friends recommenced their former school last fall, and we hope the object will be accomplished by them. The patronage that Cornplanter has given to the school and his persevering zeal for the education of his youth, give ground to hope for eventual success. The teacher has obtained the confidence of all the Indians, and his example has had a happy influence on their habits, especially in the observance of the Sabbath. The Indians all attend the ordinances of religion when dispensed among them, and manifest considerable seriousness. Our Missionaries have frequently visited the school, and preached to them. When there is no Missionary there, the Indians with some white people in the neighbourhood, meet, for social worship on the Sabbath, in which the school-master presides. He opens and closes the meeting with prayer, and reads the Scriptures with Dr. Scott's Comment, and other approved authors.

To conclude, we believe the Lord is calling to persevering exertions to hope and pray for the blessing which will make the wilderness like a fruitful field.

ELISHA MACURDY.

THOMAS HUNT.

JOHN M. SNOWDEN.

The Presbytery of New Brunswick has established a Missionary Society auxiliary to this Board, on a plan similar to that proposed in their late publication.

The Presbytery of Geneva has resolved to form a Missionary Society, auxiliary to this Board.

Information has been received that the Presbytery of Albany have formed an auxiliary Missionary Society agreeably to the recommendation of this Board; that they have raised some money which they intend to forward to the Treasurer of the General Assembly; that they wish to be considered as entirely auxiliary; and that the Society was formed by the cordial and unanimous vote of Presbytery.

MISSIONARY APPOINTMENTS.

The following missionary appointments have been made by the Board for the current year.

1. The Rev. James Johnson, four months ;
2. The Rev. Ashbel Parmelee, one month ;
3. The Rev. Thomas Kennan, one month :

These Missionaries are to itinerate within the bounds of the Presbytery of Champlain, and to receive directions in regard to their routes, from that Presbytery:

4. The Presbytery of Columbia, to employ a Missionary, three months, in their northern region.

5. The Rev. John Younglove, two months, in the county of Rensselaer.

6. The Presbytery of Geneva, to employ a Missionary, three months.

7. The Rev. Andrew Rawson, two months, in the Holland purchase.

8. The Rev. John Davenport, two months. His route, to be prescribed by the Presbytery of Onondaga.

9. Mr. Phineas Camp, three months, in the destitute places in the region near Detroit.

10. The Presbytery of Hudson to direct a mission of three months, on missionary ground, within their limits ; and to divide the time among the Missionaries, as they may judge most conducive to the interest of the mission.

11. The Standing Committee of the Western Missionary Society of New Jersey, to employ a Missionary, three months, in the western part of the state of New Jersey.

12. The Rev. John Gloucester, three months, to the Blacks in Philadelphia, and one month to the same people elsewhere.

13. Mr. Wells Andrews, three months, in Bedford, Huntingdon, and Cambria counties, Pennsylvania ; and, in the course of this mission, he is to visit the town of Bedford, where it is expected he will receive compensation for any time he may labour there.

14. Mr. William B. Montgomery, three months ; beginning his mission from the forks of the Susquehanna, he is to pursue his course up the east branch, to the line which divides Pennsylvania from New York.

15. Rev. Thomas Hoge, one month, in those regions of country, between Stubenville, Tuskarawa, and Canton.

16. Mr. David Montfort, six months. His route to be prescribed by the Committee of the Board of Trust of the Synod of Ohio ; and his services to be remunerated out of the funds of that Board.

17. Rev. Daniel C. Hopkins, three months, in the state of

Ohio; and in going to that State he is to pass through the western part of Pennsylvania, on missionary ground; and when arrived in Ohio, he is to be directed by the Committee of the Board of Trust of the Synod of Ohio.

18. Rev. Joseph Stephenson, two months, on the heads of the Muskingum, Sandusky, and Shad rivers.

19. Mr. Phineas Camp, three months, in the state of Ohio. His route to be prescribed by the Committee of the Board of Trust of the Synod of Ohio.

20. The Rev. Robert Semple, one month, on the head waters of Muskingum, in the state of Ohio.

21. Rev. James Hughs, four months, in the vicinity of Urbanna, and to the Indians in and about Lewistown.

22. Mr. Alvin Coe, three months, in the counties of Richland and Huron, state of Ohio.

23. Rev. James M'Gready, three months, in the state of Indiana, in the counties of Clark, Harrison, Gibson, and Knox

24. Rev. William Dickey, three months, in the state of Indiana, at discretion.

25. Mr. John F. Crow, three months, in the Illinois Territory.

26. Rev. Thomas Cleland, one month, on missionary ground, at discretion.

27. Rev. William Hodge, two months, in the counties of Logan, Warren, and Allen, Kentucky.

28. Rev. Samuel Hodge, two months, in the counties of Smith, Jackson, and White, Kentucky.

29. The Board of Missions to send a Missionary, two months, in compliance with the request of the Missionary Society of East Tennessee.

30. Mr. John Newton Blackburn, three months, and

31. Mr. John T. Hambleton, three months; their routes to be prescribed by the Rev. Gideon Blackburn.

32. Presbytery of Abingdon, to employ a missionary, three months.

33. Rev. Colin M'Iver, three months, in the neighbourhood of Fayetteville, North Carolina, among the Scottish Highlanders settled in that district.

34. Rev. John Witherspoon, three months, in the Eastern part of North Carolina.

35. The Board of Missions to send a missionary, six months, in the eastern part of North Carolina.

36. Rev. Doctor James Hall, six months, in the western part of North Carolina, and in South Carolina, at discretion.

37. Rev. Joseph D. Kilpatrick, one month, in the western part of North Carolina.

38. Mr. Jeremiah Chamberlain, six months, through the south western counties of Pennsylvania to the Ohio, and down that river to St. Louis ; where he will join Mr. Larned, and then visit the destitute towns on the Mississippi, between Natchez and New Orleans ; and, if practicable, visit the settlements on the Mobile.

39. Mr. William M'Farlane, six months, through the south western counties of Pennsylvania to the Ohio, and down that river to St. Louis ; to which place Mr. M'Farlane is particularly destined, and where he will spend the remaining part of his time, if that town be not supplied ; but if it be supplied, he is to visit the destitute places in the Missouri Territory.

40. Mr. Eliphalet W. Gilbert, six months, to the towns of Shawanee and Kaskaskias, and adjacent places.

41. Mr. John Covert, two months, in the western part of the state of South Carolina and Georgia.

42. Rev. Richard King, six months, in the Mississippi Territory, down the Tombeckbe to Fort Stoddart, thence across to Fort Jackson, and up the waters of the Alabama, and through the lower parts of Tennessee and Kentucky.

43. Mr. Sylvester Larned, six months, especially with a view to establish the ministry of the gospel in the city of New Orleans ; and in travelling to that city he will commence his route from Detroit, pass through Vincennes, Kaskaskias, and St. Louis.

44. That the Rev. James Hughs be allowed four hundred and fifty dollars, for carrying on his mission to the Indians in and about Lewistown, Ohio ;

45. That the Board of Trust of the Western Missionary Society be allowed three hundred dollars for the purpose of establishing a second school among the Six Nations.

FORM OF A CONSTITUTION
FOR AN AUXILIARY MISSIONARY SOCIETY.

ARTICLE I. This Society shall be denominated "The Auxiliary Missionary Society of ———."

ART. II. The object of this Society shall be to supply with the preaching of the gospel the destitute within our own limits, and to aid the funds, and facilitate the operations, of "THE BOARD OF MISSIONS *acting under the authority of THE GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH IN THE UNITED STATES OF AMERICA.*

ART. III. Any person paying — dollars on subscribing, and one dollar annually, shall be a member of this Society: and any person paying at one time *twenty dollars*, or a sum which added to his former payments shall amount to *twenty dollars*, shall be a member for life, without farther contributions.

ART. IV. This Society shall meet annually at ——— on the ——— day of ——— at which the report of its proceedings shall be read, and its officers shall be chosen. The officers shall be a President, Secretary and Treasurer.

ART. V. A Standing Committee of seven persons shall be chosen at the same time; any four of whom shall be a quorum to do business. It shall be the duty of this Committee to employ Missionaries,—to prescribe their routes and fix their stations,—to obtain and collect subscriptions and donations to the funds of the Society,—to manage the general business when the Society is not in session,—and to report at every annual meeting of the Society an account of their proceedings.

ART. VI. The Missionaries employed shall be either *Licentiates* or *Ordained Ministers* of the Presbyterian Church, in good and regular standing, whom the Standing Committee may deem suitable persons; or such persons as may be sent by the Board of Missions, on the application of the Standing Committee.

ART. VII. The Missionaries shall labour within the limits of this Society, and parts adjacent which may be destitute; they shall receive from the funds of this Society for their services *forty dollars* per month, being the salary allowed by the Board of Missions to their Missionaries; they shall report, as soon as convenient after finishing their tour, an account of their labours and apparent success, and of all other matters interesting to the missionary cause that may occur to their observation.

ART. VIII. Any surplus funds which may at any time be possessed by the Society, shall be paid over to the Missionary fund of the General Assembly, at the discretion of the Standing Committee. (Should there be no missionary ground within the limits of any Society, it is recommended that all the funds be paid into the Missionary fund of the General Assembly.)

ART. IX. The formation of Missionary Associations, to aid the funds of this Society, shall be promoted by its members whenever an opportunity offers; and it shall especially be the duty of Missionaries supported by this Society, to endeavour to form such Associations wherever it may be practicable.

ART. X. Any Association of persons (male or female) who shall contribute to this Society *ten dollars*, shall have the privilege of sending one deputy to the

Society who shall enjoy all the privileges of any other member ; and for every additional ten dollars, they shall have a right to appoint another representative.

ART. XI. This Constitution may be altered at any annual meeting of the Society, by a vote of a majority of all the members, or of two thirds of the members present.

As soon as twelve subscribers shall be obtained, the Society shall be considered as formed ; and may immediately proceed to the choice of its Officers and Standing Committee, who shall serve till the day appointed in the Constitution for the annual meeting.



FORM OF A CONSTITUTION
FOR A MISSIONARY ASSOCIATION.

ARTICLE I. This Association shall be denominated "The Missionary Association of ———."

ART. II. The object of this Association shall be to aid the funds of the Auxiliary Missionary Society of ——— (Should the local situation of any Associations render it more convenient to pay their funds immediately into the Missionary fund of the General Assembly, it is recommended that this article should be formed accordingly.)

ART. III. Any person paying annually at the rate of one cent per week, shall be a member of this Association.

ART. IV. The subscriptions shall be paid monthly, or quarterly, or half yearly, or annually, as the Association may determine.

ART. V. The Association shall meet annually at ——— on the ——— day of ——— at which time they shall chose a Treasurer, and a Committee consisting of three persons ; and read any Missionary report or journal that may be sent by the Auxiliary Missionary Society, or any piece of Missionary intelligence of an interesting nature that may be procured.

ART. VI. It shall be the duty of all the members, and particularly of the Committee, to procure subscribers and donations.

ART. VII. The Committee shall be charged with the business of collecting the money due from the members, and paying what they collect to the Treasurer.

ART. VIII. As soon as the Treasurer shall have received *ten* dollars, he or she shall pay it over to the Treasurer of the Auxiliary Missionary Society ; and it shall be the duty of the Treasurer to report to every annually meeting of the Association the amount of all monies received and paid.

ART. IX. If the Association shall be disposed to exercise their privilege, they shall, at the annual meeting, appoint their deputy or deputies to attend the next annual meeting of the Auxiliary Missionary Society.

ART. X. As soon as ten subscribers shall be obtained, the Association may proceed to choose their Treasurer and Committee, who shall serve till the day appointed in the Constitution for the annual meeting.













